UNITARIAN WORD & WORK

MARCH 1911

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

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Vol. 14 MARCH, 1911 No. 6

EDITORIAL

THE soothsayer who discovered that the fate of Julius Caesar was involved in the Ides of March represented the popular notions of Shakespeare's time. Why the eight days ending with the 15th of March, should be fraught with peculiar dangers it is difficult to say. Perhaps the moon possessed powers of special malevolence during those long cold nights, perhaps the influenza had the right of way at that period, perhaps his Satanic Majesty employed methods unusually subtle and deadly during that much of the Lenten season. One thing is certain, a considerable portion of the Western world has emerged since Shakespeare's time from the tyranny of signs and wonders, ghosts and hobgoblins, superstitions and fears, into the merciful, but none the less mysterious realm of law and order. No crevice or cranny of the universe has as yet been discovered where God's orderly methods are not operative, and the modern mind has no right to believe that either in time or in place, in this life or in any other life, any atom of his creation will be abandoned to mere chance or to the caprices of a hostile deity.

But things were different when Jesus slept while the wind and waves on the Sea of Galilee frightened his disciples. Things were different when, as opposed to the popular belief in the contending spirits and demons of the invisible world, Jesus stated the immutable laws of life. Like thousands before and since his time the prophetic instinct supplied a faith that science has amply justified and fortified until now it is essentially sacrilegious for an intelligent person to dread either the Ides of March or the end of the world.

OCCASIONALLY one encounters an individual whose indifference towards progressive and philanthropic agencies is not due to any lack of ability, or opportunity, but simply to a general distrust of human nature. Living in a living world, he distrusts life itself. He scorns the zealous efforts of others to improve the world because, even after their labors, the world remains imperfect. He lays more stress upon the occasional mistake or failure than upon the general success.

These are the most difficult people to interest in the activities of organized religion. They sit in the seats of the scornful and seem to take it for granted that all the endeavors that make for the higher life are intended

to interest abnormal people, but not such sane and sensible people as they account themselves to be.

They scorn the church because it is not necessary to their material success. They scorn reforms because all reforms are partial and not complete. They scorn philanthropic service because those who engage in such service are not of their social set. The fact is, the scorner is an overgrown egotist. He does not see that it is his business to adjust himself to the progressive conditions of life. He is waiting for the world to adjust itself to him. In these great days of social improvement he is thoroughly Ptolemaic, for he can think of humanity only as it revolves around his own precious self. He has not discovered the wonderful law of planetary relations in human society.

THE scorner has a first cousin whose name is Bluff. He lives in a world where he enjoys a considerable degree of comfort. He is always ready with his excuses to account for his not taking an active part in anything in particular. He looks on as one who does not understand the language. He sees other people at work, giving of their time, their means and their strength, but when he is reminded that he is reaping where he has not sown and gathering where he has not scattered, he puts on a serious expression and says he has a good reason for doing nothing. "Look you," he exclaims sarcastically, "see how those Christians love each other. Do you think I am going to work with a company of people who cannot agree among themselves? When you church people stop your wrangling, when you are fairly hospitable, when you show in your lives that you mean what you profess, then I will see about it."

That is to say, Mr. Bluff does not mean a word that he utters. He seizes upon the weaknesses of the church and uses them to shield him from the reasonable responsibilities of a reasonable man. He knows he is ashamed to be a debtor to society, so he puts up a bluff to cover his insatiable selfishness. "When churches contain no rude, discourteous or top-lofty members, then I am going to church and worship God. When in politics there is no corruption, no pride and tyranny of office and no graft, then I will take an interest in the political welfare of my ward, my city and my country. When uncongenial and irrelevant people do not annoy me then I will have a great deal to do for the people." Mr. Bluff reminds one of the saying of Josh Billings: "When I git thoroughly ritch, the fust thing I intend to do iz tew bekum respektabel."

THE scorner and the bluffer are the hinderers of high endeavor, and the pity of it is there seems to be no cure for them except tribulation. They must learn something about human need before they can appreciate the institutions that are established to meet human need. They can hardly understand human sympathy until they know the feeling of loneliness and despair. They cannot comprehend the blessedness of serving others until they realize that utter helplessness where the simplest succor is a priceless boon. They cannot recognize the supreme power of humility until they are not sufficient unto themselves and can receive any companionship with gratitude. Calamity, misfortune, sickness, solitude and sorrow are unwelcome teachers; but for the scorner and the bluffer they are about the only

guides into the upper world of spiritual effort.

SPEAKING of cars (limousines and others), does it occur to us that we are at this moment taking what ought to be a real "joy ride" in one of the finest cars ever created? Oh, but it is a wonderful affair! No one knows at what time the power was turned on, and no one quite understands the mechanism of it. It is moving at the rate of about 1,200 miles a minute, and it never rocks or jolts, it never chugs or whirs as it goes. It just slides along in its awful speed, making no noise that we have any ears to hear. Let who will describe it, for no two will grasp it in its immensity and beauty. Let who will tell of the sights along the way, for all eyes are different and no two minds will receive the same impressions.

And, somehow, we have got it into our heads in these later years that our Chauffeur is perfectly competent. He knows whence he came and whither he goes. We do not. All the joy and all the splendor of the trip is ours, without any of the responsibility of it. How we happened to be invited we cannot say. Where and who and what we were when we were taken on board no one seems to know. At what station and on what day and hour we are to alight no one can say. We simply know that we are here.

Now there must be a secret involved in this mysterious, wondrous, fearsome joy ride that no one on board knows except the Chauffeur. Emerson thought he knew that secret, because he said that the object of existence was the training of the will. Jesus said that, so far as he was concerned, he existed that he might bear witness to the truth. Michael Angelo devoutly believed that he was mounting to heaven in the name of beautiful forms. Each common man and woman of us may have our own opinion, but they are at best only our personal notions. We must still say that our Guide keeps his secret quite as successfully as he drives this car.

What, then, must we conclude concerning the whole matter? If we do not know where we came from, nor why we are here, nor where we are going, what can we have in the way of an ultimate thought—a belief to which all other beliefs are related? In the place of being in the secret of this joy ride what shall we accept as an equivalent or substitute?

One is almost tempted to say that if we could look into the face of our great Chauffeur as we ask these questions we should see there an expression of amused indulgence. And if we pressed him to answer them, he might just say, "Please have as much faith in me as I have in you. I know you well enough to use you for the purpose I have in view. My faith in you is so great that I have called you to this ride—no matter from what place of departure, no matter to what destination. Don't you see and hear and feel enough to make this the biggest thing you have ever known? If I have faith enough in you to give you the ride, can't you have faith enough in me to accept it? Just behave yourselves. See all you can, enjoy all you can, look sharp at my rules and regulations and obey them, and take me and the ride in good faith and you need have nothing to fear."

In short, this ride at the rate of 1,200 miles a minute means something. It is not a mere caprice. When we are bidden to alight and once get our bearings we shall know a thing or two.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — Francis H. Lincoln, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*
F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

The last month has been marked by a succession of interesting services of installation. Rev. T. J. Horner was installed at the Pilgrim Church at Attleboro, Mass., on February 1st; Rev. A. T. Bowser at Richmond, Va., on February 7th, and Rev. Mary L. Leggett at Revere, Mass., on the same evening. Rev. S. G. Palmer was installed at Dighton, Mass., February 15th, Rev. H. C. Merrill at Whitman, Mass., on February 20th, and Rev. J. P. MacCarthy at Waltham, Mass., on February 24th. Early in March three other installations are to take place, those of Rev. T. S. Robjent at Washington Heights, N. Y., on March 7th, Rev. J. H. Applebee at Syracuse, N. Y., on March 8th, and Rev. C. A. Hodges at Troy, N. Y., on March 9th. Rev. Charles Graves has resigned at Passaic, N. J., to accept a call to Albany, N. Y. Rev. H. C. Ives has resigned at New London, Conn., to accept a call to Summit, N. J. He will also have charge of the new movement at Jersey City. Rev. B. J. Newman has received a call to Chicopee, Mass.

Journeys

The President of the Association has met a considerable number of appointments during the last month. He has spoken or preached in New York, Philadelphia, Germantown, Washington, Richmond, and at Boston, West Somerville and Fitchburg, Mass., and at installation services in Dighton, Whitman and Waltham, Mass. This month his appointments for the first week take him on Sunday, March 5th, to Brooklyn and to the Hackley School. The next day he meets the New York ministers and holds a committee meeting with the Directors of the Middle States Conference. Then follow three installations at Washington Heights on the 7th, Syracuse on the 8th, and Troy on the 9th. Later in the month he takes part in the installation of Mr. Lathrop at the First Church in Brooklyn, and preaches again in Washington and at Portland, Me., besides keeping many week-day speaking appointments.

The Secretary of the Association left on the 22d of February for a five weeks' trip in the South. On the 26th of February and the 5th of March he occupied the pulpit of the Atlanta church, in the absence of Dr. Rowlett, the pastor, who is spending a month in San Antonio, Texas, taking steps for the organization of a new church in that city. On the 12th of March Mr. Wilson preaches for Rev. Albert J. Coleman at Jacksonville, during the latter's absence at various points in Florida, where groups of people interested in Unitarianism have been gathered. Mr. Wilson will then preach for two Sundays in Charleston, S. C., while Mr. Gray will fill several engagements at the North.

Contributions

The gifts of the churches received for the last month are almost all encouraging, but it remains true that with only two months left in the financial year not more than one-third of all the churches have made any report what-

soever. The administrators of public-spirited enterprises which depend upon the voluntary contributions of friends have to prepare their minds for such anxieties. They must enter into obligations for the conduct of the work committed to their charge and they must then wait with what patience they can command for the supply wherewith to meet these obligations. It is a strain which they ought not to be called upon to bear, but no amount of persuasive pleading has ever sufficed to change the apparently fixed habit of the Unitarian churches. They continue to postpone their contributions to the end of the financial year and leave their administrative officers in uncertainty whether they are to have the financial support which the cause deserves and the work requires.

As stated above, the record of last month is a good one. Three large contributions, $1,300 from the First Parish of Cambridge, $1,250 from the South Congregational Church of Boston, and $1,000 from the Second Church of Boston, help to keep the wheels moving. Several churches have made marked gains over the gifts of last year. The Society in North Easton goes up from $621 to $705. The Society in Waltham goes up from $331 to $363. Unity Church in St. Louis, Mo., goes from $25 to $41, and the old Society in Kennebunk from $55 to $67. Templeton, Mass., rises from $70 to $88, and the reliable church in Littleton, whose gift fell off to $78 last year, goes back this year to its $100 record. Northfield, Mass., doubles its little contribution, and Derby, Conn., and Sharon, Mass., again appear on the list of contributors. South Hingham, Mass., Lawrence, Kan., Franklin, Pa., Pepperell and Ware, Mass., give the same as last year, and the Society in Belmont keeps up its good record with a gift of $300. The best gain of all is that of the church in Augusta, Me., which has steadily increased its gift for a number of years. This year it goes up from $115 to $150. A welcome new contributor is the Bell St. Chapel, in Providence.

Activities of the Financial Secretary

The evening of January 27th found the financial secretary, with Rev. Minot Simons of Cleveland, speaking at the monthly parish supper in Greenfield. This was the last one of thirteen week-night appointments in New England churches planned for the purposes of awakening enthusiasm for Unitarian work at home and abroad. Late in the evening he took a train for Cleveland, where he preached Sunday, January 29th; then on to Chicago, where he spent Monday afternoon with Messrs. Hawley and Pulsford in the latter's study. Tuesday he attended the conference of college town preachers and workers in Urbana, the site of the University of Illinois. He sat at table with the alert ministers of our churches in the university centres of Michigan, Wisconsin, Iowa, Kansas, Nebraska and Illinois, and Rev. H. W. Foote, Secretary of the Department of Education. Wednesday afternoon and evening he was busy with Mr. Smith, Secretary of the Western Conference, in Chicago, and on Thursday morning he arrived in Milwaukee in time for the fortnightly parish luncheon. He began speaking while the meal was still in progress, as the men were soon to leave for their work. The next morning it was an early start for Indianapolis, there to attend a reception in the evening and to tell our people of the work they are permitted to do in common with Unitarian churches East and West, North and

South. Saturday, February 4th, at 6 in the evening, he arrived in Cincinnati to meet a group of pleasant friends in the parlors of Dr. and Mrs. Thayer, and to speak the next morning on our work to a wide-awake and responsive congregation. At 4 o'clock he took train for Dayton, Ohio, and addressed a most interesting group of people, which has been gathered under the leadership of Mr. Marshall. From Dayton it was a day's journey to Pittsburgh, where he met a company of friends on Tuesday evening and addressed the Alliance of the First Parish on Wednesday afternoon; then on to Youngstown, to speak in the attractive portable church in the evening, and from Youngstown to Meadville, where, on Friday morning, he led the devotional exercises and in the afternoon took part in a discussion. After spending a portion of Saturday in Chautauqua, he preached in Buffalo, at the First Parish Church on Sunday morning, and at Parkside in the afternoon. Monday, February 13th, he spoke to the women of the Rochester church and attended a most interesting public gathering of boys called "The Evening Home." From this point he made several visits to New England churches and then back to 25 Beacon Street, to catch up with the correspondence. On Sunday, the 19th, he preached in Middleboro, and on the 26th in Milford, N. H.

Billings Lectures

The Billings lecturers in the South have had a very interesting month. Mr. Garver has visited various points in Florida and preached two Sundays in New Orleans, and on the last Sunday of the month was in Houston, Texas. During March he will be on his way home, on a route indicated by his Sunday engagements at Camp Hill, Ala., Atlanta, Ga., and Chattanooga, Tenn.

Mr. Hudson, having concluded his work in New Orleans, has started Northward, stopping at Shreveport, La., and preaching on Sunday at Dallas, Texas. He then proceeded to Oklahoma, to Wichita, Lawrence, and Topeka, Kan., Iowa, and will preach at Sioux City, Iowa, and Kansas City, Mo.

This month Dr. Rowlett of Atlanta, Ga., will be able to follow up the work of Mr. Hudson and Mr. Gilmour at San Antonio, Texas, and Mr. Coleman of Jacksonville, Fla., will be able to follow up the work of Mr. Garver in Central Florida.

Mrs. Beatley's appointments during the last month have included meetings at Springfield, Brighton, Chelmsford, Cohasset, Watertown, Lowell, Northampton, Reading, Lawrence, Mass.

Mr. Pierce of Washington, who is to supply the pulpit at the Arlington Street Church, Boston, on March 12th and 19th, will meet a number of weekday evening appointments in Central Massachusetts.

Mission Week

An interesting experiment has just been successfully conducted in connection with the Church of Our Father at Lancaster, Pa. A "Mission Week" has there been conducted which illustrates a method of work which might well be followed in other churches. The procedure has been as follows: Three weeks before the appointed time, the minister sent out folders announcing the dates of the meetings and the subjects to be considered. Six evenings were appointed and the subjects were "Salvation," "Inspiration," "Seat of Authority," "Man," "God," "Immortality." A

very short abstract of each address, indicating the point of view, was printed on the original folders, and it was there stated that the mission was to promote (1) Religion as an everlasting reality; (2) Worship as the natural aspiration of the human soul; (3) The pursuit of truth as a safeguard from danger and a guarantee of freedom; (4) The spirit of sympathy and service; (5) The reverent and joyful outlook upon life here and everywhere. These folders were sent, with a personal letter signed by the minister, to a selected list of 1,600 people in the city. Further, a ten-inch space in each of the three local papers was occupied for certain days, announcing the topics for these evening services. Fifteen hundred more folders were personally distributed by the members of the church and neat bulletins prepared for each service were posted at the front of the church. The best music was secured, and it was made plain that the purpose of the meetings was not getting converts, but simply to get a hearing for the liberal message and to break down local prejudices.

The result was that each evening the church was filled and on Sunday and Friday evenings people had to be turned away. At the close of each service questions were invited and answered by the speakers, who were Dr. Mason of Pittsburgh and Dr. Cooper of Lancaster. The minister writes that since the close of the mission he has been kept very busy answering inquiries and talking with people who want to know more about the Unitarian position. He adds: "Any church that attempts such work must be prepared for a lot of hard work and planning," but he is well assured that the results are worth the effort.

A similar series of meetings was held in the Unitarian church at Presque Isle in January, under the charge of Rev. A. R. Scott of Bangor, Me. An address was given by Mr. Scott each evening on such themes as "What Is Religion?" "The Nature of the Bible," "The Outlook for Religion," "The Moral Value of the Hope of Immortality." These meetings were largely attended and on the Sunday which closed the week the church was crowded.

Convocation Week

Another very interesting experiment held during the last month was the Convocation Week at Meadville. Under the direction of President Southworth a considerable group of ministers gathered at Meadville during the week of February 1st for definite instruction by experts upon various matters connected with a minister's life and work. Thus Mr. Cope, Secretary of the Religious Education Association, lectured on "The Church as an Educational Agency," and on "The Educational Allies of the Church." Dr. Richard C. Cabot, of Boston, lectured on "Religion and the Training of the Affections," and Rev. John Haynes Holmes upon "The Revolutionary Function of the Modern Church." President Lawrance of the Unitarian Sunday School Society gave several lectures on Sunday-school problems. Rev. Washington Gladden, of Columbus, gave five lectures on "Where Are We in Religion, in Industry, in Education, in Democracy, in Social Morality," and President Faunce of Brown University gave four lectures on various problems connected with religious education. The meetings were held some in the chapel of the Theological School, some in the Unitarian church, and some in the other and larger churches of the community. A large interest

was awakened not only among those who especially attended the meetings but also in all of the churches of the city.

Department of Education

Rev. Henry Wilder Foote, Secretary of the Department of Education, expects to start West on the 2d of March on a journey to the Pacific coast. The first stop on his schedule after leaving Ann Arbor, Mich., will be at Lincoln, Neb., where he is due for the 4th and 5th of March. From Lincoln he will go to Colorado, spending several days visiting our churches near Denver and preaching at Colorado Springs on March 12th. Thence he will probably proceed to Phoenix, Ariz., and from Phoenix to Southern California in time for Sunday, March 26th. He will spend about five weeks on the coast and will probably visit most, if not all, of our churches there, going as far north as Vancouver. He will return via the Great Northern from Spokane the end of April, probably stopping in Montana, North Dakota, and at Minneapolis and Madison, Wis., reaching Ann Arbor again about May 10th. Mr. Foote undertakes this journey as the representative of the American Unitarian Association and also as Field Agent for the Young People's Religious Union, and will be glad to be of any service that lies in his power to our churches and ministers along the lines of his journey. Mail may be addressed to reach him up to March 5th, care of Rev. Arthur L. Weatherly, 1834 South 25th St., Lincoln, Neb.; up to March 12th, care of Mr. S. J. Dunbar, 1203 North Tejon St., Colorado Springs, Col.; and after that date, care of Rev. Earl M. Wilbur, D. D., 81 Hillcrest Road, Berkeley, Cal.

Conference of Church Workers

One of the best interdenominational gatherings is the annual conference of church workers at State universities. This organization was formed largely by the resolute initiative of Rev. Henry Wilder Foote, the Secretary of the Association's Department of Education. The meeting was held this year at the University of Illinois. Seventy-three delegates were present, representing eight denominations and coming from thirteen universities and colleges and three theological seminaries of the Middle West. There were 18 Presbyterian delegates, 17 Methodists, 11 Congregationalists, 7 Unitarians, 6 Baptists, 5 Disciples, 4 Episcopalians, 1 Universalist, and some scattering. Six secretaries of denominational educational boards were present and three national secretaries of the Y. M. C. A. for colleges. The Unitarian members were Mr. Foote and Mr. Dawson of Ann Arbor, Mr. Vail of Urbana, Mr. Weatherly of Lincoln, Neb., Mr. Bennett of Lawrence, Kan., Mr. Gilmore of Madison, Wis., and Mr. Loring of Iowa City, Iowa. Mr. Loring was the Vice-President, and did most of the work of arranging for the programme. The Conference is a progressive, active, and interesting gathering, remarkably free from prejudice. It offers the opportunity for men who are doing similar work at university centres to compare notes and to stimulate one another. The Unitarian delegates, besides attending the general meetings, had the advantage of meeting by themselves one or more times to discuss their own particular problems.

Another much larger meeting of an inter-denominational character was the Convention of the Religious Education Association at Providence last

month. A splendid programme, covering three days and innumerable meetings aroused the interest of a very large number of people. It is to be deplored that comparatively few Unitarian ministers and Sunday school workers have thus far discovered how the meetings of the Religious Education Association might aid them in their work. The group of Unitarians originally associated with the Association remain ardently loyal, but our churches at large are very inadequately represented at these great annual conventions. It should be borne in mind that the Religious Education Association is now our foremost agency in the United States for the promotion of a very important element in all church work. It exists to inspire the educational life of the country with religious motives, and the religious life of the country with educational motives. It is doing a remarkably effective work throughout the nation and deserves the heartiest co-operation of the Unitarian people.

Department of Comity and Fellowship

The National Federation of Religious Liberals, which holds a Congress every second year, in alternation with the International Congress of Free Christians and Other Religious Liberals, will meet for a three days' session in New York City on April 26-28. Its general secretary, Rev. Chas. W. Wendte, who is also the secretary of this department of the American Unitarian Association's work, has been engaged for some weeks past in outlining a programme and securing speakers. The general topic of the Congress is "Unity, and the Way to It," which will be treated from the standpoint respectively of Religious, Industrial, National, International and Racial Unity. The Congress will hold its first three sessions in the Church of the Divine Fraternity (Universalist), of which Rev. F. O. Hall is pastor. Subsequent sessions will take place in Cooper Institute Hall, the Quaker Meeting House on 15th St., and elsewhere. A banquet will conclude the Congress, for which important speakers have already been secured, and in which our Unitarian ministers and churches, especially in the Middle States, are expected to participate very fully. In the next number of WORD AND WORK the complete programme will appear.

Much of the work of this department is of a delicate and intimately personal character, which will not permit its public statement. It may be affirmed, however, that there was never a time in which interdenominational intercourse and good-will between Unitarians and their fellow-liberals, and between Unitarians and the so-called orthodox sects, was so general and gratifying. Theological and denominational differences are more and more lost from sight, the deeper unities of the spirit are more and more sought for, and affirmed with mutual sympathy and respect. This change in the attitude of religious teachers and religious bodies towards each other is profoundly interesting and important, and will pave the way to still more notable triumphs of the Christian spirit over the letter of ancient tradition and the animosities of rival sects. In all this reconciling word and work the Unitarians, if they are true to the implications of their name and history, ought to be foremost.

Department of Social and Public Service

The usual number of miscellaneous requests have come to the Department within the last month. Some have been briefly answered by letter or by mail-

ing a report or pamphlet from the stock kept on file for just such emergencies. Others have called for personal consultation, and these have been naturally the most satisfactory, as plans of work can be discussed much better by word of mouth than by letter.

Interest in the question of proper housing for wage earners has continued to develop, and the Secretary has lectured four times on the subject and made half a dozen more appointments. In several towns the effort is being made to secure the insertion, in the warrant for the approaching town meeting, of the following article:

"Resolved, That the subject of a tenement house law, having for its purpose the prevention of fire, the promotion of health, and the regulation of the inspection, construction, alteration and use of tenement houses, be referred to a special committee for consideration, this committee to report at some later town meeting." This is an exceedingly practical resolution and takes reform by the forelock. Once let a slum develop and it is very difficult to get rid of it, but head it off by a well-drawn tenement house law, and, if it is enforced, reform in this direction will be forever rendered unnecessary. It is difficult to see how the churches as organizations for Christian work can render greater service to the communities in which they are placed than by taking the lead in movements like this. To clean up a slum or to head it off makes for temperance, morality, the public health, and the best citizenship, and such action will be conspicuously successful at times and places where direct appeal fails. Mr. Forbes will be glad to discuss with men's clubs, Alliances and young people's societies plans and methods of work in these directions.

The March issue of the *Social Service Bulletin,* "Town Planning for Small Communities," by John Nolen of Cambridge, is of special interest to growing towns. Mr. Nolen is a distinguished landscape architect of national reputation who has made a specialty of city planning. Roanoke, Reading, Glen Ridge, Madison, St. Paul are a few among many places which are working out his plans for a town beautiful. While it is possible to do much with a large city in the way of improvement, Mr. Nolen feels it is most important to guide the growth of the smaller places, which are to be the cities of the future. There are probably two thousand towns in the United States having a population of from 2,500 to 25,000 souls, and in the total outnumbering the population of the cities of the first class. Silently these places move from one class to another with little notice and less preparation. A timely forethought and a wisely considered plan will ensure beauty and utility in development, and will add immensely to future real estate values and so to the wealth and prosperity of the community. This bulletin is full of good suggestions and can be had upon application to the Department.

Pamphlet 13 on "Bad Housing," 14 on "German City Building," and 16 on "Town Planning" form a useful and valuable series, and should be read together. The Bulletins of all numbers have met a large, popular demand. Calls for them come from every quarter of the United States, as well as from Canada and Europe, and to avoid constant reprinting it has been necessary to advance the first edition to five thousand copies. The remaining issues of the season will all be interesting and timely.

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Miss Florence Everett, *Clerk*. Office hours 9.30 A.M. to 4 P.M.

Owing to the great care taken by its founders the Alliance has succeeded wonderfully in establishing an organization which secures real relation between its different branches with varied local interests and at the same time has preserved freedom of action and power of expansion and growth.

No branch is trammelled by the simple machinery of the Alliance, but it sometimes seems as if much more might be achieved if greater use was made of the means at command. Why does not every individual member feel responsible for the accomplishment of the work all have undertaken to do?

To begin with, why is the necessary work of a branch, the arrangement of the meetings, the sending of notices, the routine work, left to a few? Why is it so often hard to find a secretary or a president? Why are members so reluctant to read a paper or join in a discussion or take any active part in duties which belong to all? If women would only believe in their own capacity there would probably be many more workers, and if women had faith "even as a grain of mustard seed" in their own powers every precious opportunity opening for the Alliance would be seized upon and improved.

It often happens that when powers and responsibilities are left to a few, those few manage the whole business and relieve every other member of the branch from any share either in the pleasures or the anxieties of the work and also deprive them of a full knowledge of what is being done.

Why is the Alliance with its various activities so often considered as exclusively work for older women? Should not the Sunday School and the Young People's Union be feeders for the Alliance and for the church? Should not mothers bring their daughters to the Alliance and should not all parts of church work be co-ordinate and harmonious?

The meeting of the Executive Board on February 10th was unusually large, twenty-six being present from New Hampshire, Vermont, Massachusetts, Rhode Island, New York and Canada.

A new branch was reported at Hamburg, New York, secretary Mrs. Ralph McCarthy, president Mrs. Wm. Rea.

The name of Mrs. A. E. Richardson, Burlington, Vermont, was added to the In Memoriam list.

The Corresponding-Secretary told of interesting visits to branches at Second Church, Boston, Medford, Mass., and Providence, R. I. The President reported the pleasure of attending a meeting of the branch at King's Chapel, Boston. The Recording-Secretary reported a visit to one of the Mission Circles of the Universalists where she had the privilege of explaining the methods of the Alliance and learning something of what is being done by the women of the demonination so much

larger than ours. Mention was made of the splendid meeting of the New England Associate Alliance at Arlington, Mass., on January 19th where 98 branches were represented by 550 delegates, and of a fine meeting lately held at Leominster, Mass. This bringing together of branches and officers is of infinite value to the cause.

The Treasurer reported the receipt of small sums of money for a "Directors' Fund." In some sections it has been the custom for branches to contribute towards the travelling expenses of directors to the monthly board meetings. This fund will be disbursed by the Treasurer when called for.

The Study Class committee announced two new lending papers ready, one on The Cheerful Letter Exchange by Miss Langmaid and one on The Berlin Conference by Miss Marquand. The second series of Forty Questions is proving acceptable.

An appeal for Fresno, California, was presented and heartily endorsed by Mrs. Davis, who visited Fresno on her recent trip to the Pacific Coast. The church is built and help is asked for the furnishings.

An appeal for $300 was recommended to the branches.

An appeal for the church at Potter Place, New Hampshire,was not recommended. This decision was based on the policy hitherto adopted by the Alliance, that no appeal for new work should be approved by the Executive Board unless the movement offered sufficient promise of permanence and growth to merit a national appeal.

The appeal for Morgantown is withdrawn for this year and the money received will be held by the treasurer for future consideration.

Affairs in the Southern circuits continue as usual. It was voted to continue for another year the salaries paid to Rev. Mr. Key and Rev. Mr. McHale provided the American Unitarian Association contribute as before.

The President appointed the following committee to take charge of the meetings to be held in May, the annual meetings and the public Anniversary Week meetings:—Mrs. Robbins, Mrs. Standish, Miss Burt, Mrs. Loud and Mrs. Harding.

The Cheerful Letter Exchange is doing much work in revising and compiling the list of correspondents. The Young People's Religious Union at West Norton and the Junior Alliance at Woburn have begun the work. The Home Study department has sent 300 school books to two county school superintendents in North Carolina.

The next meeting of the Board will be held March 10th, when branches in Massachusetts will report.

Reports were received from the Pacific Coast and New England except Massachusetts.

From California

The Santa Barbara Branch reports increasing interest in the work.

Regular meetings are held twice a month; the social life of the church is in the hands of the Alliance, the luncheons, suppers, sales and evening entertainments bringing the members of the church together and fostering the brotherly and sisterly love, without which the church would fail of much of its purpose. All appeals have been answered and some philanthropic work has been done.

The work of the Los Angeles Branch is carried on by committees. The housekeeping committee has lately supplemented the dining room furnishings, so that 150 persons may be served at once, as was the case at the annual dinner in January, when much enthusiasm was manifested and very

encouraging reports given. The visiting committee averages about 25 visits a month. The appeals committee has contributed thirteen articles to Alliance fairs and sent ten dollars to three eastern branches. The P. O. committee has kept the church rack supplied with pamphlets, answered all requests for literature and has charge of the sale of the books issued by the A. U. A. The Benevolence committee has a small fund for needy cases and contributes ten dollars monthly toward the support of the Maternity Cottage. This Charity was started by some of the members of the Alliance four years ago and has been doing effective work.

The Pomona Branch has increased in numbers, strength, interest and enthusiasm. "We are at last awake to what it means to have a real live Alliance. We have been asleep, as it were, but henceforth, hope to keep our eyes open and do things. Our working membership has increased from seven to twenty and we have had nine new members the past three months. We have food sales, a rummage sale, are working for a rug sale at Easter and are arranging a Cantata to be given by eighty scholars from the public schools, many of whom belong to Orthodox churches, which encourages us to believe that people are becoming more liberal in their views, as this is an exceedingly orthodox community."

The San Bernandino Branch disbanded last spring, owing to the removal of the president to Los Angeles. It is hoped that this Branch will be reorganized, as there is need for liberal thought in this community.

The branch at Santa Ana has been fully occupied with a successful bazaar, food sale and supper combined. The suppers occur monthly and "the spirit of good fellowship which prevails warms the heart." Just at present the branch has to help pay the bills for street paving on both sides of the church and this will require most stringent effort. An evening class for study has been organized and the branch intends to have a yearly program laid out. The director says, "These Santa Ana people are such earnest, reliable Unitarians." She further writes: "Our distance are so great and our women are so occupied in endeavoring to meet the demands of their own churches that we do not have the inspiration of frequent conferences and round table meetings. Some plan will be devised to arranged at least one meeting the coming year."

The Society for Christian Work, First Unitarian Church, San Francisco branch, reports especially a satisfactory revival of the Post Office Mission, under Mrs. Syser, now sending literature all over California and into Colorado, with increased correspondence. The branch rents a pew in the church, contributes regularly to Unitarian headquarters, Pacific Unitarian and Pacific School for the Ministry, and answers all appeals in WORD AND WORK. It has recently refitted the library room and given $500 to the church. The work of the charity section goes steadily on throughout the year. The branch contributes to the Juvenile Court, the District Nurse Fund and Fruit and Flower Mission. The membership is 319. Proceeds of annual sale about $1,032.

Unity Circle of the First Unitarian Church of Eureka reports great pride in church and minister. They have had a very busy year, and see another before them. The branch has raised $202 through various Circles held twice a month, one especially noted called the Calendar Circle. They have given to trustees, pledged $150 towards

the minister's salary, have given to the Unitarian School for the Ministry, and some to help the boys and girls who are trying to pay for an organ. Have answered five requests for fairs and the secretary writes they can all sing "Praise God from whom all blessings flow!"

Pleasant reports from Santa Rosa speak of the reorganization of the branch this year and a bazaar which was much helped by gifts from other branches. Several social affairs are projected, some new members have been added, and they "hope to climb the ladder of success slowly but surely."

The Palo Alto branch reports meetings every second and fourth Tuesday since August and two receptions given, one for students especially. A sale brought $32.50, devoted to the church. The church and Alliance are anxious to build an Assembly room or hall, and to that end the Alliance has raised $433.05. Three donations have been sent to other churches.

The Woodland branch reports meetings held every two weeks, five appeals responded to from other branches, $5 given to Unitarian School for the Ministry.

Unity Circle, Alameda, has been the most active body in the church, and although often discouraged, the members have turned the remnant of their enthusiasm into general charity, thus interesting a number outside. The ladies sew every Friday, giving returns to charity. A day nursery was established and equipped, but no applications for two months. A Christmas tree for poor children was more successful. Members, 79; money raised, $388.15; given monthly, Alameda Free Bed, $2.50. The Unitarian School for Ministry, $20; Headquarters, $5; church monthly, $10; National Alliance, $15.35. Several social meetings and receptions held.

The Oakland branch reports 45 members, and the work chiefly social. They have received eight new members. The work of the Post Office Mission has been increased and good work done.

The Santa Cruz branch reports meetings well attended and interest greater, although with fewer members. As the church is not large the branch stands ready to co-operate with the trustees. There have been more outside appeals than ever before and when able the Alliance has met such.

The Fresno branch reports re-organizing and resuming work with less than a dozen members in 1909; worked with such success with sales, etc., that in 1910 when the new church was completed they had a fund of $250.00.

The church is well furnished and equipped with only a debt of $300 and with cheerful confidence and strength the branch expects to meet this in the coming year 1911.

The Berkeley branch sends a partial report as some payments made annually are not due until later. Number of members eighty-five, meetings first Friday in every month. The branch has given headquarters $10, $100 to Unity Hall connected with the church and $100 loan for financing book, $279.71 for general expenses. Eleven appeals for aid and for donations to fairs answered.

Reports from Washington

The Director writes: "There are five branches in Washington under the care of the newly appointed director. At our conference of Northwestern churches held in Bellingham in November, either verbal or written reports were brought from the Alliances, with the exception of the Seattle

branch, which was not represented. I have been unable to visit any branches and depend chiefly upon correspondence to keep in touch. A director living in Bellingham would have to travel fifteen hours continuously to reach Spokane. Where would one be fifteen hours away from Boston?"

Everett reports a nominal membership of twenty, with an average attendance of eight. Funds raised—$125 for all the year.

At Sedro-Woolley the Alliance has been gradually forming for some two or three years. As their secretary says :"We began to meet and read together by mutual consent, once in two or three weeks, whenever circumstances permitted, and we have always taken the keenest interest in these meetings." They elected officers as a Branch Alliance last fall.

"We have no committees in the ordinary sense of the term, and our work so far may be likened to the 'leaven that worketh inconspicuously. Our only ties are the invisible bonds of congeniality in our yearning after that truth which makes men free.' Yet I have a feeling that this little movement here is destined to live and grow." Church services are held under the auspices of the Alliance once a month, when the Bellingham minister preaches. His travelling expenses are paid by the Alliance.

The Director further writes: "The secretary of the Bellingham branch has sent a carefully prepared report, from which I glean the following, adding a little through personal knowledge, as this is my own branch. We have a membership of seventeen, with an average attendance of about half that number. We meet alternate Wednesdays at 2.30 p. m., for sewing and business, and alternate Wednesday evenings for a study class, in which the men join us. Our committees are Work, Housekeeping and Post Office Mission. Our work in a social way consists of afternoon teas once a month in the chapel, or later in the season of outdoor occasions. Nominal charges for refreshments add something to our treasury. The Alliance takes charge of the annual supper, when the whole congregation sits around a common board. A bazaar was held at Christmas time. During the year $148.32 was raised and mostly given to church expenses."

Report of the Eastern Maine Branches

The Director writes: "To quote the secretary of the Cape Rozier branch, another year brings us to the report spoke in the great wheel of Time, and although our numbers are few and our means limited, we hold our own very well, considering the distances between houses." This applies well to the households of our faith here in Maine, few and far apart, but of splendid courage and with the ability to work faithfully and intelligently for the church of the liberal spirit to which we are dedicated.

"Cape Rozier asknowledges the kind gifts from several branches which helped to make $84 at the fair last August. They answered every appeal with a few articles that we hope helped the good cause of Unitarianism along." Five afternoon meetings have been held this winter. They had services last summer by Rev. R. C. Douthit, of Castine, paying him $50.

Castine continues the substantial work we have come to expect from this excellent Alliance. There are 18 meetings on the programme, beginning with "Robert Browning, the Poet of Humanity," and continuing with an interesting series of subjects, most of

them addresses by men, and which vary from literature to an illustrated lecture on Norway, "The White Plague," by a physician, and concluding with a neighborhood meeting on the 3d of May, in the parish house. One subject awakens curiosity. It reads: "Magazine: The Alliance Spectator," and has an editor and two illustrators. Is it a college annual or a review of religious events, or something else? Suppers give sociability to the winter's work and add something to the treasury.

Belfast, across Penobscot Bay, writes: "Can report interesting meetings and a good attendance. A visit from our Director in November and a sale in December, which netted about $75, have been the chief events. Parish parties are given monthly; some charitable work has been done; several articles have been sent to fairs, and $15 appropriated for the national appeals. A plan to install electric lighting in the church has now become an incentive to greater effort and an Easter sale is assured."

Eastport is rejoicing over an increase of membership. They have an attractive programme, showing a picture of the church and a serviceable course of subjects. They have a business and a study meeting each month. They also report three food fairs, a bazaar, a musicale, and a public supper, which together netted about $500. They have given the church and Sunday school $200, furnished the new church parlor, which one of the Alliance members gave money to build, answered all appeals by gifts or money, and given the Female Benevolent Society $15 for Christmas dinners. The Cheerful Letter and Post Office Mission Committees are active in good work.

Presque Isle has 21 members and meets every week on Wednesday, much of the time being given to sewing. They raised by a fair, New Year's ball and dues $145, from which $48 have been expended for church music and other needs. In January Rev. Alva Roy Scott held a series of six services, beginning on Tuesday and closing Sunday afternoon. The attendance increased steadily from 50 to the church capacity, with standing room only. They feel that the cause of liberalism has received a great help.

Houlton is in the usual flourishing condition. Once a month a literary programme, varied with music, is held in the church parlors. Twice this winter luncheon preceded the study meeting. The Sewing Circle has resumed its meetings and is working for a fair, to be held later in the season. A public supper once a month, with parish suppers now and then, bring the people together in a social way. They have held several food sales, which have resulted in goodly sums of money. The Junior Alliance, which last year gave a new motor for the organ, has this year undertaken the support of the church choir.

Bangor Alliance continues to work faithfully along the usual lines. The study class has an average attendance of 40. The general subject this year is "English Literature in Relation to Religion," from which a detour was taken of a trip up the Nile with one of the members. The Benevolent Committee meets twice each month at the homes of members, to sew for charitable institutions or individual families known by the Associated Charities. Later they will sew for a fair to be held next fall. During the summer this committee had occasional outings at the summer cottages of members, where sewing played less part than pure fellowship. The Al-

liance has given $500 to the endowment fund of Memorial Parlors Association and spent about $150 in painting and plumbing the parlors and a new cement walk to the church. All appeals for fairs have been answered. The Post Office Mission has been efficiently managed. A few new members have been added and a general interest is shown in all branches of the work.

Report from Western Maine

Augusta holds its meetings the first Friday of each month, and is now studying forty questions, four at a time, appointing some one each time to answer the questions at the next meeting. The Channing Guild, made up of the young people of the church, earns most of the money.

Brunswick is holding its own, and with only nine members has regular meetings and contributes to all appeals, both with money and articles for fairs.

Farmington branch feels it could well be called the "Martha" branch, for it really is the chief support of the church. Meetings are held every other week and well attended. To raise money they are now working up a Calendar and have asked for contributions for a fair. Last summer the Maine Conference met with them. This Alliance is made up of earnest workers.

Kennebunk branch meets every month, and its meetings are well attended. Mrs. Wilson was their first speaker, and Mr. Forbes has given them a talk on Social Service. Mr. Prescott of Sanford will visit them later. The New England Associate Alliance held an excellent meeting there in the fall.

Standish has no church to work for, but twenty-nine members unite in sending flowers to the sick and contributions to other branches. Meetings are held monthly, two hostesses at each meeting, and the programme is made up for the year, speakers all being members of the Alliance.

Waterville has held four meetings. In December Miss Mary L. Carver of Augusta read a paper on "The Beauty of the Psalms," to which were invited members of the Women's Club. A Browning Class has been organized, and the proceeds will be used to pay for the church CALENDARS, which are sent to all members of the parish. An enthusiastic Arts and Crafts class meets every week. The *Christian Register* has been placed in the Public Library.

Saco is holding regular meetings. A very successful neighborhood meeting was well attended and thoroughly appreciated.

The branch in Portland had the pleasure of listening to the reports of the Berlin Congress from the minister and his wife, and one other member. A very fine fair was successful, being as usual the event of the year. Much credit is given the Young People's Guild, which took an active and responsible part. Parish receptions, suppers and other social functions are reported, and a good study class. Many appropriations are made regularly to southern circuit work, to Preble Chapel, to *Register* and *Hibbert Journal* for the Public Library, etc., and this year $50 was contributed to the Sarah Fairfield Hamilton memorial at Saco, $500 to the parish for current expenses, and $150 towards renovating the Parish House. Has joined the Federation of Churches in Portland, which is intended to "increase the sense of union among the different congregations" and to deepen

the conviction that by united effort the churches can do their best work.

New Hampshire Branches

The Cornish branch is more active in summer than winter, as it is almost impossible to meet often during the cold weather. The annual sale was held in August and articles have been sent other branches. Making quilts adds funds to the treasury. Interest in Alliance work is unabated.

The Francestown branch continues prosperous. At the begnning of the year a different committee for each month was appointed to provide some entertainment to bring money into the treasury, also a committee of one to provide something interesting and instructive for the meetings. Cheerful Letter work is carried on and flowers are sent the Children's Mission in Boston. The annual sale was most successful, netting about $200, a large sum for a small country town. The Unitarian Conference of New Hampshire is to meet with them in June and enjoy their enthusiasm and hospitality.

The Manchester branch reports interesting meetings, at one of which Rev. Minot Simons was the speaker, and as he was a Manchester boy and brought up in the Unitarian church, it was a great pleasure to hear him. Rev. Sidney B. Snow and Mrs. Frank Cressy of Concord gave enjoyable papers at two other meetings.

The president, who was abroad with the Unitarian party, has given a talk on "The Passion Play," and Rev. Mr. Lawrance is expected to speak in behalf of the Sunday school. The usual sales and suppers have been held, one of which, a harvest and food sale, held in September, is always remunerative. Beside contributing to their own church expenses, they place the *Christian Register* in the Public Library, answer requests for sales and help in the city missionary work.

The Nashua Alliance for the first time began the year with a printed programme, and the secretary writes that it seems to have given them new inspiration. Among the subjects followed by discussion were the following: "Why I Am Not a Unitarian," "Why I Am a Unitarian" and "Why Am I Not a Unitarian?" Mrs. Beatley has spoken on "The Young People and the Church." A neighborhood meeting will be held May 10th.

The Peterboro branch, though small, has met regularly during most of the year and keeps in touch with other branches through WORD AND WORK and the Manual. Much missionary and church work is done by the members in connection with other societies of the church.

The work of the Concord branch is much the same each year. It contributes to all appeals in WORD AND WORK, continues its P. O. Mission, its Cheerful Letter work by the King's Daughters, and by a contribution added to that of the church helps in the work of the A. U. A. One of the members gave a delightful talk on her trip abroad with the Unitarian party. At one meeting Rev. Mr. Lawrance interested all in Sunday school work. At another Mrs. Hathaway of Manchester gave a most carefully prepared and interesting paper on the books of the Bible.

The branch at Andover has had a successful year, carrying out for the first time a pre-arranged programme at the regular meetings, held sometimes at the homes of members and sometimes at the Channing Social rooms of the new church. Contributions have been sent to many branches soliciting

aid. This branch, both by itself and in combination with its co-worker, the Industrial Society, does much good service and is getting more and more into touch with the national organization.

The loyal members of the little branch at Bath, in spite of the discouragements which each year brings to them, keep up their interest. This year they mourn the loss of faithful workers, but are bravely doing a good work, though not always able to hold regular meetings.

Good reports come from Charlestown, showing the success which has attended the union of the two church societies (reported last year). Excellent work is being done for the religious as well as the social life of the church. Yet much discouragement is felt because younger members are not coming in to take the place of the older ones. [Is not this the cry of many of the branches, What can we do about it? Are we unconsciously becoming so conservative as to repel those who ought naturally to take up the work? Certainly our days are numbered unless we can infuse fresh blood into our system! We ought to set every force at work to counteract any suicidal tendency.—*The Director.*]

The Franklin branch can report a year of good work, with a full attendance at the regular meetings, which are becoming each year more thoroughly devoted to the larger interests of Unitarian thought. It is also, as it has always been a vital part of the home church. Denominational literature is widely distributed and the Cheerful Letter work receives some share of attention.

Wilton always has an inspiring report, and this year is no exception, in spite of the fact that the society has no settled minister. It is perhaps owing to this condition of things in the parish that the membership of the Alliance is not increasing. But if the right man comes to fill the pulpit, the Alliance will renew its strength.

The Dover (N. H.) branch meets once in two weeks, at the homes, with an average attendance of ten, who are at present studying the new set of "Forty Questions." Two meetings have been held at the Children's Home and the members sewed for the inmates. The branch does much for the church in all ways. One Sunday night all the seats in the church were occupied, on the occasion of a fine musical programme and an excellent sermon by the pastor, and "all felt a good deal cheered."

The Exeter branch has held its regular monthly meetings with an average attendance of twenty. A printed programme is issued each year, giving, besides the notices of speakers, dates of sewing meetings and social affairs of the church. Requests for articles for sales in other branches are almost all honored, and money is given to several of the appeals. Very heavy expenses came upon the church this year on account of having to paint and repair all the buildings. Fortunately the Alliance had set apart a sum of money as an Emergency Fund, and thus were able to help the officers of the church in settling these debts. The branch is now working for the annual May fair. Some Cheerful Letter and P. O. Mission work is done.

The Keene branch is having a very bright and useful year, with nearly one hundred members and meetings always large. This year there has been a printed programme, with many helpful subjects, some treated by Alliance members, some by out of town speakers. Post Office Mission work has been done for some time and a

very inspiring address was given by Mrs. W. B. Nichols on Cheerful Letter work with the result that a committee for this was formed at once.

The Laconia branch has twenty-seven members. Meetings held the first Thursday of each month, with average attendance of sixteen. The programme has usually been on denominational subjects, but this year the branch is studying American History. Some of the members have given splendid papers, and the minister and some from out side have spoken. Last fall, sewing parties were held at the homes of members to prepare articles for the November sale. On the night of the Sale a supper was served and the affair was a success, socially and financially. The regular meetings are held in the vestry, with tea and a social hour. Requests for articles for sales are answered, and some Cheerful Letter work done.

Portsmouth holds meetings in the Chapel with about thirty-five members in attendance. Some Cheerful Letter work and Post Office Mission has been done.

The Rochester branch holds two meetings each month except during July and August. Ten to fifteen women attend and most of the time has to be devoted to preparing for sales and suppers as it is by these that money enough is raised to pay church expenses. The few members are earnest and active and would gladly do more for other branches if they could.

The Walpole, N. H. branch holds a regular business meeting each month and the Study Class meets on another day. The Sewing meeting is at the option of the chairman of that committee. Current events has been the subject of the Study Class and about twelve members have attended. As a means of raising money the Calendar plan was adopted, an entertainment of some kind each month being apportioned to twelve members. It has worked very successfully so far. Some Cheerful Letter work is done.

Reports from Vermont

The Windsor branch reports interest and enthusiasm. At the meeting, the making of puffs has been the important work. For a Fair held in September, 100 aprons were made by the ladies in their homes, with a net result of over $30 from aprons alone. They have held seven whist parties from which they have realized $31. The pastor seems to be doing a great work for the society; the church attendance is increasing and a new interest is evident in all lines of work.

The members of the Brattleboro branch are anxious over the serious illness of their President Mrs. Warder, who has long been their leader and was Director for Vermont for several years. The branch meets once a month for a Study Class. Ladies representing the various religious societies in town are invited to prepare doctrinal papers and present them before the class and these meetings have been well attended and very enjoyable and interesting. A Chafing-Dish supper was given in December which proved a great success socially and financially.

The Burlington branch reports increased membership, increased interest and many innovations. The time of the annual meeting has been changed to May and new by-laws adopted. The members meet to sew each month and a luncheon is served, from thirty to forty being present and a business meeting following. Discussions have been general and much interest shown. Two regular suppers have been given besides one at the time of the Christmas sale, when $440 was netted. A

calling committee is active among newcomers and reports monthly. A Home Missionary committee plans sewing for charity, the present interest being a Day Nursery. A gift was sent to the Memorial Fund in memory of the former President, Mrs. A. E. Richardson. They are now revising *"Our Cook Book,"* the old edition of 1000 copies being exhausted.

The Montpelier branch holds meetings first Tuesday of every month except July and August. At the November meeting, Mrs. Clara B. Beatley of Boston has given an informal address on Julia Ward Howe which was greatly appreciated and enjoyed, and Dr. J. Edw. Wright gave an interesting account of his recent journey to the Pacific Coast through Canada, including Winnipeg and Calgary touching upon the work of the Alliance in those places. Rev. Ward R. Clarke, the pastor has spoken entertainingly of his experience in P. O. Mission Work in Oklahoma. Items of religious intelligence is an interesting feature of these meetings. A Christmas sale brought about $350, about $85 was realized from two suppers and $50 from a rummage sale.

Reports from Connecticut

The New London branch has held fourteen evening meetings and eight afternoon meetings during the year. A dollar social was held in October when each member brought the dollar she had earned during the summer and told how she earned it. Have had sales of home made food, fancy articles and second-hand clothing. Have contributed fifty cents to each of the national appeals and answered nine calls for articles from sister branches. In September we entertained the Connecticut Universalist Convention. A successful Hallowe'en Social was given and in December a social evening for the church and congregation. We have raised two hundred and fifty-three dollars. We still owe one hundred dollars on our pledge of two hundred toward the building fund, which we expect to earn during the coming year and have voted to increase our pledge toward the church expenses. The Post Office Mission has a fine new rack in the church vestibule from which 319 leaflets and sermons have been taken, and 309 have been mailed, all at the expense of $2.32.

The Brooklyn Connecticut branch members are so scattered that it is impossible to meet regularly through the winter, but hold meetings fortnightly when the weather is kindly. Their efforts are largely expended in raising money for church expenses through an annual summer-time fair.

Meetings of the Derby branch are held weekly. Much time is given to ways and means for sustaining the church "which is growing perceptibly." Fairs, entertainments and food sales have been the means of raising funds. Meetings for work are held at the church and a number of social meetings with interesting programmes have been held at the homes of members.

Reports from Rhode Island

The four Rhode Island branches are in a prosperous condition. The First Congregational branch, Providence, numbering 167 members, all National, are holding two meetings a month, the first a business meeting opened with devotional service. The business finished, extracts from WORD AND WORK are read, followed by luncheon, after which, essays and short discussions from members of the branch, the top-

ics already given, being "Social research work." "Mrs. Julia Ward Howe (a memorial service) and Mrs. Gaskell." The second meeting is always attended by a number of young people, and college girls, the latter being informed of the meeting, by the programme placed in the dormitories and Pembroke Hall. Dr. Lord has also had a pew in church reserved for them. At these meetings the subjects considered this year are, "Great religions of the World." The subject of the first paper, was "What Is Religion?" and the last to be "The Open Door of Christianity." A successful Bazaar has been held. This branch belongs to the Women's Auxiliary of the Federation of Churches, and has taken the initiation in inviting the members of the Women's organizations in churches of different denominations in their neighborhood, including the Episcopalians, Baptists, Quakers and Salvation Army to their meetings. The Post Office Mission does a very extensive work, and has a good lending library. The Cheerful Letter is increasing its membership and are all enthusiastic workers.

The Westminster branch, Providence, with 70 members, 65 national, has outgrown the chapel parlors, and is building a large addition. They have all-day meetings, once a month, have held a very successful Thanksgiving sale, have contributed to all appeals and requests for fairs. The programme for the winter, "Southern Story Writers," is given by the members. The Post Office Mission, and Cheerful Letter committee are doing good work.

The Olney Street branch, Providence, 7 members, all national, have held meetings once a month throughout the year. "The King Philip War," "The Early Settlers of Rhode Island," "Roger Williams," "Ann Hutchinson" being among the things read and talked about. They are sewing for the District Nursing Association. Ten dollars was sent to the National Alliance for the memorial fund, to perpetuate the name of Mrs. Lydia Welch a member, who died in 1906. Also five dollars for appeals, books to Mr. Hills, and several gifts to fairs.

The Newport branch, 28 members, all national, have two meetings a month. Rev. Mr. Jones, the minister is giving most interesting talks on the Bible at the first meeting, the second is devoted to reports, bulletins and discussions. In November Rev. Bradford Leavitt addressed them on "Our Unitarian Work on the Pacific Coast." One bag has been sent to Morgan Memorial, and they have answered all requests for articles for sales. Three new members have been added this year. They do good Post Office Mission and Cheerful Letter work.

Mr. McHale, the Alliance minister writes from Greensboro, Florida, expressing many thanks for a large shipments of books from Greenfield, Mass. He has placed 200 in Greensboro and small libraries in Mt. Pleasant, Hanna, Apalachicola and Rock Bluffs. "One large old Bible of the date 1833, I placed in the Woodmen Lodge Room, for their use. They allow me to hold meetings in their hall, free of charge, so that this gift will be a slight appreciation from us." Mr. McHale distributes books and magazines in many directions and as he holds meetings at eight places he feels that he is "slowly tincturing the people with the liberal views." "Kindness, tact, help and constant mixing with them is slowly overcoming Orthodox hatred and I hear many expressions of approval where I go."

Equally interesting news came from a far distant part of the country, Hanska, Minnesota, where the thermometer went down to 38 degrees below zero. Every Alliance branch will be grateful that it had the opportunity of giving a little towards the purchase of a heating plant for a church in such a place. The letter telling Mr. Norman of the recommendation of the Appeal Committee and the prospect of his appeal being answered reached him on Christmas and made a happy day for many. Installing the new furnace proved a big job, and in order to keep within the limit of the appeal, a dozen of the society volunteered and worked evenings till midnight for a week.

A few changed addresses have been received. The secretary at Framingham, Mass. has resigned, all communications to be sent to Miss Marian Lewis, Box 73. The Bedford, Mass., branch has changed the day of meeting to the second Tuesday of each month. The president at South Carver, Mass. is Mrs. Reba B. Tillson, secretary is Mrs. Donald McFarlin. At Burlington, Vermont, the president is Mrs. W. F. Ferguson, 77 North Union Street, secretary, Mrs. Frank L. Lane, 492 South Union Street. Salem, Oregon, reports the president, Mrs. Ella Ryan, 1010 Leslie Street, the secretary, Mrs. A. E. Dinsmore, 740 North Liberty Street. The address of Mrs. Horatio Stebbins is 2728 Haste Street, Berkeley, California.

The fund for the Edward Everett Hale statue is still open for contributions both small and large.

The Executive Board of the National Alliance, while in full sympathy with the project, does not present it as a regular appeal, for it is the policy of the Alliance to recommend appeals for denominational purposes only.

This does not prevent contributions from individual members of the Alliance, every one of them should be interested in this movement.

The Alliance would place on record a few words of loving remembrance and appreciation of Miss Phebe M. Waldo of Salem, Massachusetts, who died February 9, 1911. Miss Waldo was one of the early group of women with whom originated the organization which later grew into the National Alliance. For many years she was a most efficient director, careful and discreet and always earnest in promulgating the principles of the society which she helped to form. Miss Waldo had the happiness of seeing the progress of the Alliance and its growth far beyond her hopeful anticipations of early days.

The many Alliance friends of Rev. J. C. Gibson, will be glad to hear of his improved health and comfortable condition. His post-office address is Greensboro, Florida.

A Conference of New England Alliance workers will be held in Channing Hall, 25 Beacon Street, Boston, on Monday, March 6th, at 11 a. m. Subject "Reverence." All are cordially invited.

Amounts needed for outstanding appeals:

Fresno, Cal.	$300.00
San Diego, Cal.	289.00
Hanska, Minn.	145.00
Woodland, Cal.	238.00
Eureka, Cal.	198.00
Green Harbor, Mass.	24.00
Fresno, Cal.	$300.00

Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 175 Dearborn Street, Chicago

Rev. William I. Lawrance, *President* Richard C. Humphreys, *Treasurer*
Louisa P. Parker, *Clerk* John H. Edwards, *Chairman of Finance Committee*

THE BOY SCOUT MOVEMENT.

There is no good reason why our Sunday schools cannot make a wise use of the Boy Scout idea. This movement means a return to nature,—to boy nature. Educators recognize the fact that the highest development of an individual comes through following the natural interest of each succeeding stage. In other words, this means that a boy's education should parallel the racial history of man, for the boy reproduces in epitome the story of man's evolution. At the "gang" or the Boy Scout age, 12 to 16 years, the youth appears to reproduce very closely the tribal stage. He is a real savage; he likes to wander in the woods, by rivers and ponds; he likes to build huts, to hunt and fish; he likes to fight and steal. He likes also to be a member of a group where the fellows have the spirit of loyalty; he likes to follow an active, strong, courageous leader.

The Boy Scout movement has had a short but very interesting history. Baden-Powell was convinced by his military experience in Southern Africa that the boys could be trained to be better soldiers, and, on his return to England organized The Boy Scout movement. The work in England has a marked military spirit, and some of this military spirit has been introduced among the American Boy Scouts,—a movement which is headed in this country by Mr. Hearst and his newspapers. Great emphasis is laid upon the scout work,—making careful observations of the country, drawing maps, and reporting always the exact facts to headquarters. The boys are placed upon their honor and trust each fellow comrade, always taking for granted that the truth is told. This is an excellent feature of the whole Boy Scout work in England.

In this country there have been several movements of a similar character. The work begun by Ernest Seton Thompson became a large organization and took up all the valuable suggestions used by Baden-Powell, except the military work. These various movements and the work connected with the Young Men's Christian Associations have all united in one general movement known as "The Boy Scouts of America." This work has been handicapped somewhat by too close connection with the Y. M. C. A., but earnest and serious attempts are being made in the different communities to free it from this sectarian basis. An office in connection with "The Boy Scouts of America" has been recently opened in Boston with a board of directors and an executive, without any sectarian alliances. There is an office connected with the "American Boy Scouts," also in Boston, but it is generally felt that Mr. Hearst and his movement, "The American Boy Scouts," should give way to "The Boy Scouts of America," which represents a larger organization than his own, and that the division which now exists in this work should no longer continue.

The Boy Scout Patrol is a natural gang. Boy's gangs vary in size from 5 to 15. Though there are sometimes found larger gangs of 30 to 50 boys, these split up into smaller groups. Eleven,—the number of boys in a patrol,—forms a natural unit of work.

In the gang life we observe a local spirit,—that is, the boys come from one or two streets, or a definite neighborhood. It is well to regard this local spirit of loyalty. The members feel a common interest and will stand up for each other against outsiders. This was an absolute necessity and therefore the greatest of all virtues in tribal life. This trait of the boy must be carefully respected. There is no use in trying to mix together loyal boys and "tell-tales" or "squealers." They will not stand for it, and the flagrant disregard of their most sacred virtue is sure to ruin the work.

In appealing to the boy's sense of loyalty and honor, the best service in the education of the boy is being done at the present time. The work of the Juvenile Court also recognizes this spirit of loyalty and honor. The organization of the George Junior Republic is based upon this virtue, and the policy of trusting boys and placing them upon their honor is being widely used in our school systems in all sections of the country. The old idea that a group of boys is a bad institution and should be broken up is entirely disappearing, and we are now beginning to organize groups or good gangs and guide the boy through his spirit of loyalty to his fellow comrades in the gang to a spirit of citizenship and of loyalty to his town, city and nation.

The great value of the Boy Scout work lies in the organization of these good gangs under the leadership of noble men. Boys are hero-worshippers and admire the man who is generous and has the courage and initiative to go ahead and do things. In the natural experience of life, in cross-country walks, in camp, the man-hero comes into the closest relations with boys on all the great questions of life. The boys ask the plainest questions in regard to sex life, for instance, and the right man has an opportunity to give practical and lasting lessons in all the great fundamental facts.

One who lives with boys in the natural, out-door way is impressed with their deep love for the woods and brooks. In cross-country walks with boys during the past summer I was sometimes inclined to leave the woods and get into the open pastures or fields to gain time, but the boys would say, "No, let's stay in the woods." There are deep sentiments behind these words. With nature, with God,—of course the simplest and most abiding religious feelings are born. At this difficult boy stage we may be led through the Boy Scout work to leave an uninteresting room in a church and go with the boys into the woods, to the "temple not made with hands," to start a genuine religious life.

The vacation camps are an important phase of this Boy Scout work. In the summer months, several Sunday schools might arrange to camp near the same pond. It is wise always to have a pond for swimming, boating, and fishing, and a mountain within twenty miles for one of the cross-country walks. These summer camps could add another interest by a series of group-games,—baseball, etc. This work can be made very inexpensive. It is better to plan for the boys to do their own cooking and camp work. A group of boys from Massachusetts can go and spend a week at the foot of Mt. Monadnock, in New Hampshire, for $5.00 each, and in partial payment each of one group of boys of whom I know brought back to their homes about twenty quarts of blueberries.

The man,—a father of one of the boys or a Sunday-school teacher,—who will take the time and energy to

go on one of these camping trips, makes himself a leader, or, better, the boys make him their hero and leader in the town or city life for the rest of his days.

In our Sunday schools at the present time we should not fail to make shrewd use of this new and popular, and at the same time somewhat old, method of work with boys. Any questions with regard to this work will be gladly answered by one of our boy-workers connected with this department.

Rev. Joseph A. Puffer, of Needham, Mass., the writer of the foregoing lines, has shown his faith by his works in a large experience among boys. It is to him we turn, more than to any other among our numbers, for guidance in these matters, and questions suggested by this statement of the case will be referred to him for answer. The suggestion he makes regarding the grouping of camps for the summer came to our office origi nally from Rev. Arthur B. Whitney, of Saco, Maine. Mr. Whitney's suggestion is that the boys of as many Unitarian Sunday schools as possible shall be organized into Scouts, or Knights of King Arthur, or whatever particular form of organization may commend itself to local directors, and that groups of these clubs from different neighborhoods shall camp together. For example, the boys' clubs of Unitarian Sunday schools in Maine and New Hampshire might form one group near some one of the many beautiful lakes in the state of Maine. Another group might be formed of schools in Vermont and Western Massachusetts; another, of those in the Eastern part of Massachusetts; and still another of the schools in Rhode Island and Connecticut. So the movement might extend through the country. By bringing together these groups, the life of the camp would be greatly increased in interest, competitive sports would naturally suggest themselves, and members of the various groups would form acquaintance with Unitarian boys from other Sunday schools, thus beginning in youth that bond of church fellowship which might be of great advantage, both to them and to the churches they represent, later in life. It is the desire of the President of the Sunday School Society to foster this as every other movement that has in it the promise of usefulness and he will be glad to communicate with all who have formed such clubs among boys or who have had experience in dealing with youths of adolescent age, as well as with those who wish to undertake such work. Perhaps he may be helpful not only in the original forming of boys' clubs, but in their subsequent grouping into camp life.

Mr. Puffer does not speak, in his written article, of the success he has attained in another field in which not only boys but girls have shown great interest and from which there can be gained decided help. This is in co-operative gardening, particularly in plots of ground contiguous to the church. This work may be undertaken by a considerable number of the children of a school, each class having been allotted a certain portion of the ground and each cultivating its own plot. One class might prefer to raise vegetables to be given to the needy, another flowers, to send to flower missions or to carry themselves to the sick or aged, and so on. The idea promises usefulness because it gives employment in good works to our young people, thus increasing their interest in the school and its teachings,

while at the same time developing in them through practice the habit of the best philanthropy. One difficulty many of our schools might meet in carrying out this scheme is that they do not continue their sessions through the summer months; but in most cases it will be found that certain members of the school remain in the place and can give these garden beds the care that may be needed, while if such an interest as this should continue the school for a few Sundays longer in the early summer, or cause it to meet a few Sundays earlier in the autumn, good might again result.

In dealing with the young people in our Sunday schools, we must remember that in order to serve them we must first reach them, and that to reach them there must be found a point of contact between their lives and our own. We often blunder and marvel at our lack of success because we do not sufficiently realize that the subjects which interest us and the ideals which seem to us most commanding are not such as are readily appreciated by those to whom we present them. We should never forget that it is the business of the teacher to go out of his way to meet the life of the child, carrying with him, however, the lesson he wishes to impart. Very early in childhood interest in growing things and in all forms of natural life and scenery is keenly felt, and the teacher who cares neither for plant nor animal nor for God's great out-doors is seriously handicapped in his efforts to impart instruction, even through the subject he wishes to teach be in itself of great philosophical, historical or spiritual value. Nature teaches great lessons, while, aside from all that may be learned by teachers and pupils from this great and divine book, Nature provides a common meeting-ground for old and young. It should not be forgotten, however, that while Nature is thus the abode of spiritual things, it is so only on condition that we carry to it the ability to perceive things spiritual. To find religion in the field, one must carry religion in the heart. To realize in very truth that the "groves were God's first temples" and are today temples fit for highest worship, we must carry into them a worshipping spirit, else we shall not see "the temple" for the trees. Herein lies the advantage of combining the distinctly religious instruction of the Sunday school with this out-of-door life. Each is helped by the other.

Once more let us earnestly request that all persons who have done work among boys or who would like to undertake it send their names, together with any questions or suggestions they may offer, to the President of the Sunday School Society, at Boston.

A magazine calculated to be of great help to parents is *The Child Welfare Magazine*, the organ of the National Congress of Mothers. It is published monthly, except in July and August, by the National Congress of Mothers. Those who have not formed the acquaintance of this magazine would do well to send ten cents for a sample copy to the National Congress of Mothers, 147 North 10th St., Philadelphia, or, better, send fifty cents for a year's subscription. Besides much valuable reading matter, the lists of books and essays which they print would be of great help to persons seeking information along particular lines.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

Rev. Henry H. Saunderson, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Board of Directors

The seventh regular meeting of the Board of Directors of the Young People's Religious Union was held in Room 11, 25 Beacon Street, Boston, Mass., on Tuesday afternoon, February 14, 1911, at half past two o'clock.

In the absence of the president, Vice President for New England, Mr. Sanford Bates, presided, and there were present: Miss Burrage, Miss Cline, Mr. Foote, Mr. Lyon, Mr. McMurdie, Miss Simmons, Mr. Schumacher, Mr. Whitney, and the secretary.

After routine business the Finance Committee asked for suggestions as to sending out its annual appeal for funds. It was the general opinion that such a communication should go out as soon as possible.

The committee, appointed last month to investigate the situation in college town churches in New England regarding student assistants, asked for more time.

The subject of the biennial fair came up for discussion and it was voted that Miss Floyd be requested to take charge of the biennial fair, to be held some time in the fall of 1911, and that she be given the privilege of appointing her own committee.

Mr. Foote reported on his recent trip among educational institutions and Unitarian churches in the South; and he also reported in detail the work of the student assistants in college town churches. He assured the Board that answers to his appeal, sent out in December, have been very widespread, especially in the West, showing that the work is appreciated and has been highly successful.

It was suggested that some more quiet place than the Second Church be found for holding the Annual Meeting in May; and that the president and secretary take care of this matter.

Grace R. Torr, *Secretary.*

South Worcester Federation

The annual meeting of the South Worcester Federation was held with the Young People's Religious Union of the South Unitarian Memorial Church, Worcester, on Sunday, January 8, 1911.

The meeting opened at 4:30 o'clock and in the absence of the president, Mr. Alfred E. Harris was appointed to preside.

After a short praise service, Mr. Edwin L. Clarke welcomed the Federation on behalf of the entertaining Union.

The secretary's report of the meeting held in Hopedale in November was read and accepted.

At roll call the following societies responded:—Westboro, 3; West Upton, 8; Millbury, 11; Hopedale, 5; Grafton, 15; and South Unitarian, Worcester, 25. Each society gave a short report of its year's work, all showing work in many directions.

The Nominating Committee submitted the following list of officers; and they were elected: President, Mr. Harry Newman of Hopedale; Vice-president, Mr. Vaunce B. Batchelder

of West Upton; Secretary-Treasurer, Miss May A. Leland of Worcester.

. An invitation was extended and accepted to meet with the Channing Guild of West Upton in April.

The paper of the afternoon was given by Dr. Leslie P. Leland of Worcester, his subject being, "Happiness."

The evening session at 6:30 was in charge of Rev. Samuel C. Beane, Jr., of Worcester, and the speaker on this occasion was his father, Rev. Samuel C. Beane, D. D., of Grafton who spoke on "A Religion for Young People."

MAY A. LELAND, *Secretary.*

Contributions

It may not be needful to remind all of our societies that our fiscal year ends May 1, 1911, and that any contributions for the general funds of the union and for the special work relating to student assistants will need to be in the hands of the treasurer before this date.

Has your society sent in its yearly contributions? Will you not ask this question of your local treasurer or your president? It may be the matter has not yet been called to the attention of the officers and the members.

It has often been suggested in these columns that a special entertainment be conducted by the various unions, the proceeds to be devoted to the annual contribution to the national treasury.

We are aware of how great a struggle some of our organizations are under-going in helping the local church; but remember that a small contribution, even at some sacrifice, helps the young people to realize more than anything else that they are part of a great whole,—the young people of the Unitarian denomination.

Notes from the Field

Berkeley, Cal.—"The Channing Club has had five very enjoyable dances since our reception to the Freshman Class of the University of California in August. In November the members of the club presented a play entitled, 'Higher Education' and we had our bazaar early in December, both of which were successful. At Christmas time we filled nineteen stockings for poor children of Berkeley. We have had about six musical evenings during the year, and are now selecting speakers and making arrangements for six special Sunday evening services to be held during Lent. Of course the loss of our Honorary President, Rev. John H. Lathrop, who goes to a Brooklyn (N. Y.) church, is being felt very keenly by all of us, but we congratulate the society of young people at that church, who will have now the help and advice that have been so valuable to us the last few years. On Sunday evening, January 29, the Channing Club was treated to a delightful musical evening given by one of our ladies at her home. Our average attendance at the Sunday evening meetings has been about fifty."

Boise City, Idaho.—The Y. P. R. U. has recently joined the national organization and reports, "We are now having a series of invitation dances, which prove to be very profitable. The social spirit at these dances is ideal. Thank you for your interest in our Union."

Detroit, Mich.—The Detroit Y. P. R. U., organized last October, is another new society to affiliate with the national body. The membership is forty and bids fair to increase.

Third Religious Society, Dorchester, Mass. Lawrance Union.—This year the Lawrance Union seems to have

solved the problem of how to conduct an ideal union. Its monthly meetings on Sunday evenings are well attended and the interest splendidly sustained. The company usually assembles at half past five o'clock; and after refreshments on the chafing dish, gather in the church for an organ recital of about twenty minutes. The young people are then prepared to listen to what ever address is given. Some neighboring society is invited and the spirit of comradeship and devotion is fostered at the same time. The February address was a fine one on Lincoln.

Hyde Park, Mass.—The Hyde Park Y .P. R. U. has lately changed its name to the "Theodore Weld Union," in memory of a former beloved pastor.

Iowa City, Ia.—The Y. P. R. U. meets every Sunday evening in the Unitarian Guild Room at seven o'clock to encourage free discussion of social, ethical, and religious questions. The student assistants are always on hand to welcome everyone, especially any new faces, and the meetings are proving vastly interesting to many not avowedly Unitarians.

Newton, Mass.—"The Channing Clan was reorganized this year. It is carried on entirely by the young people themselves, but the policy and efforts this year have been directed to focus the interest in the church as an institution and work for it. They have held meetings once a month on Sunday evenings that are public and aim to be of interest to all. They have been successful and well attended by people of all ages. A Flower Committee was formed to co-operate with the church committee in arranging for the Sunday services, and they dispense the flowers to the sick. The most important service they have undertaken is the publication of a church paper called *The Channing Messenger,* once a month. It includes the news and advance information of all the departments of the church activities. It has been successful and serves the good uses of bringing to more general knowledge the several activities and centralizing the interested attention upon the church and its prime service."

Pittsburgh, Pa.—"The special work of the 'John Campbell Society', our Young People's Society, is to make the acquaintance and provide for the social needs of the young men and women coming as strangers to the city, and find their way to our church. Meetings are held the third Wednesday of each month, supper served at 6:30."

Winthrop, Mass.—"The membership of the Unity Fraternity is not limited to young people, but they get all the work they are willing to undertake. Our present programme aims at evening services and lectures that will attract people of all ages. The proceeds of collections and a social meeting will be used to pay dues and to provide books for the Sunday School library. Our service and hymn book is the Jubilate Deo."

In last month's "Word and Work" there was an error in crediting to the Union at Laconia, N. H., the donation toward the Y. P. R. U.'s fund for the maintenance of student assistants in the college town churches which came from the Union at Charlestown, N. H. Charlestown should be given the credit of being one of the first Unions in the country, and absolutely the first Union in New England, to answer the appeal. We regret that the error crept in through a slip."

Two additional Life Members are reported this month: Mrs. Arthur

A. Estabrook, Boston, Massachusetts, and Mr. William H. Gove, Salem, Massachusetts. The number is now 166 and would pass the 200 mark by Annual Meeting time, if every union and everyone interested in the work of our Unitarian young people would be willing to contribute the ten dollars necessary to make one Life Member.

It has already been suggested in these columns that a union do this in recognition of the services of some devoted officer or minister. Several have in the past availed themselves of this privilege, and we recommend that others follow their example. Those not wishing to contribute to the Life Membership fund can donate smaller sums to the Memorial Fund.

Germantown, Pa.—"The church has taken charge of the vesper services this year and that was one of our chief undertakings last year. We still sell the Unitarian literature and distribute the leaflets. We have done away with our business meetings Sunday evenings and have substituted something far more interesting to the majority of our members. Dr. Jesse Burks, the Secretary of the Bureau of Municipal Research in Philadelphia, is the leader of the class: and we had a very interesting meeting two weeks ago. Dr. Burks had prepared the questions and we gave them some thought before the meeting. During the evening only the first question was answered and we stayed until ten o'clock. There were about thirty-five people and they were much interested. After we have learned more about the poor in Germantown and how the cases are treated, we hope to help in taking care of some of them and so be a real help to our community. The next meeting in February we are to continue the discussion of these questions."

Our Church and the Poor in Germantown.

1. What constitutes the full duty of the people of Germantown to such of our numbers as are temporarily or permanently unable to provide for their own needs?

2. What part of this obligation should be discharged by individuals and what part by organized groups of individuals (social agencies)?

3. What are the chief social agencies engaged in philanthropic work for the poor of Germantown?

4. How may we measure the success or failure of any one of these agencies in its work?

5. Judged by this measure of success, are the needs of Germantown's poor being adequately met?

6. What part of this work may a church properly undertake?

7. What part may the Germantown Unitarian Church undertake to the best advantage?

The discussion will be definite and valuable to the extent that each member of the club is able to support his opinions by facts that he has gathered by observation or from the records of other's experience. More particularly each member may aid materially:

1. By considering the needs of some actual case that may come within his recent experience—a street beggar, a deserted wife, a homeless man, etc.

2. By making a list of the social agencies that in anyway help to meet the needs of the poor of Germantown.

3. By familiarizing himself as definitely as possible with the work of some one of these agencies.

It is planned to conduct the discussion as an informal conversation, the leader merely seeking to keep the main points clearly in the foreground.

Unitarian Temperance Society

Rev. Joseph H. Crooker, *President*
Roslindale, Boston, Mass.
(To whom all communications should be sent)

Richard C. Humphreys, *Vice President* Rev. A. D. K. Shurtleff, *Secretary*
Charles H. Stearns, *Treasurer*, Brookline, Mass.

The Work of the Year

During the past year the Society has printed (from the pages of *McClure's Magazine,* by permission), through the generosity of a Boston friend, one tract: "Confessions of a Moderate Drinker," by a well-known novelist, and many copies have been distributed.

The chief work of the society has been the preparation and publication by its president of articles in the religious and secular press of the country. Regular monthly articles are contributed by him to the *Christian Register* and the *National Advocate* (the official organ of the National Inter-Church Temperance Federation, representing nearly 12,000,000 communicants), which together regularly reach more than 50,000 readers. About a dozen articles have been contributed to our smaller denominational organs, with some 20,000 readers. One article was printed in a Western syndicate of rural papers, with a village and country constituency of over 50.000. An article in the Louisville *Evening Post* carried our word to many thousands in the South. Two articles have been published in the Troy *Budget,* which were probably read by nearly half a million people. An article written by request for *The Youth's Instructor* (Washington, D. C.) has just appeared in a special temperance issue of 500,000 copies. Articles in *Every Other Sunday* and *The Helper* have carried our temperance plea to all the Unitarian and Universalist Sunday schools. Some of these articles have been reprinted (whole or parts) in about 25 journals—one especially in a group of Presbyterian church papers. This work of newspaper publicity comprises, all told, some forty articles in nearly fifty publications (including reprints, with probably 2,000,000 readers.

Contributions Needed

A year ago the society appealed for $1,000 to carry on its work. While this sum was not all secured, our friends were very generous, and a large part of it was received. We need as much more this year.

(1) We now have only 338 annual members,—a pitifully small number, less than one to a church! We need at least 300 new members, paying the small fee of $1. These can easily be obtained if our ministers, Sunday-school officers, leaders of our Alliance Branches and Young People's Religious Unions will help us.

(2) Twenty-four "life members" made contributions last year, the whole sum, $25, or a part of that amount. We ought to add a score to this list.

(3) We confidently appeal to other friends for contributions, large or small. May we not expect that Unitarians, who so earnestly advocate a *practical* religion, will generously help this most practical form of "Applied Christianity"? All contributions should be sent at once to the treasurer, Mr. Charles H. Stearns, 265 Harvard Street, Brookline, Mass.

"The great movements of men almost invariably begin with an individual. To study the lives of leading men is to read history from the personal and vital point of view. It is to see historical movements through the eyes of the men most instrumental in originating and shaping these movements. History thus becomes living to many who find no interest in the abstract annals."

"The vitality of a religious movement is not to be sustained by detachment from its past. The serviceable man knows how to use acquired momentum and how to safeguard the gains of the patient generations."

"The master architects are gone but they have left their incomplete designs on the draughting board and we must study them if we are rightly to build the temples of religious freedom."

"These are men who refused to believe that God has exhausted his creative energies, and who gave themselves to quickening the primal impulses by which character is moulded and the truth perfected and life made more abundant."

"These were men who dared after the way called heresy to worship the God of their fathers; men whose means were freedom and truth, whose ends were brotherhood, righteousness and unity."

Heralds of a Liberal Faith

Edited by
SAMUEL A. ELIOT

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"To know the heart of an event we must see it revealed in the hopes and endeavors of individuals. The truth that makes men free is the truth proclaimed by free men. Personality is the impulse and the interpretation of religious history."

"Whatever may be the final influence of these prophets, pioneers and preachers, it is certain that men of purer lives or nobler spirit never transmuted religious inspiration from one generation to another."

"It is power and patience to us to remember that our own efforts for truth and freedom take place in no lonely arena. There is good background for our endeavor. Behind us and about us stretches the cloud of noble witnesses."

"It is for us to determine whether these names shall abide among the immortals. It is for us to perpetuate their principles and to pursue the ideals they set before us."

The mottoes quoted above are taken from the editor's Introduction.

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